

The Muslim Sunrise

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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Armaad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street,
New York 1, N.Y.
5. 927 N. Fairfax Avenue,
Los Angeles 46, Calif.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

KENYA COLONY

P. O. Box 534, Nairobi

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission,
Rose Hill

INDONESIA

1. Petodjok Udk VII/10,
Djakarta
2. Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2
Surabayia

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 نَحْمَدُهُ وَنَصْلِي عَلٰى رَسُولِهِ الْكَرِيمِ

A Passage from the Holy Quran

And when Allah will say, "O Jesus, son of Mary, did you say to men, 'Take me and my mother for two gods beside Allah,'" he will answer, "Holy art thou. I could never say that to which I had no right. If I had said it, Thou wouldest have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who are the Knower of hidden things.

"I said nothing to them except that which Thou commanded me—'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I remained among them, but since Thou caused me to die, Thou hast been the watcher over them; and Thou art witness over all things.

"If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise."

Al-Mâida: 117-119

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A Saying of the Holy Prophet

Refrain from seeing and speaking of the vices of mankind, which are in yourself.

Editorial:

Rabbul Aalamin: "Lord of the Worlds"

For the last few issues our worthy contemporary, the *Muslim World* of Hartford Seminary Foundation, has been writing some very enlightening editorials on familiar phrases picked up from the Holy Quran. These editorials are earnest and stimulating in their approach. Quite naturally they usually end up calling the Muslims to the Cross and the Resurrection, the basic pillars of the Christian faith. That, after all, should be the editor's privilege if he sincerely believes in having a message for the Muslims. But the very idea is truly commendable. It not only invites a fellow Christian to appreciate some of the teachings of Islam but also induces a Muslim to reflect on its beauties. We sincerely hope that the Muslims too will read the gospels of other faiths in the same spirit, for, as the Holy Quran says, "In them are commandments right and straight".

One of these Quranic phrases recently editorialized by the *Muslim World* is *Rabbul Aalamin*, "Lord of the Worlds". This phrase occurs in the very beginning of the Holy Quran following the opening verse, "In the name of Allah, the Gracious, the Merciful." The complete verse means, "All praise belongs to Allah, Lord of all the worlds", and it signifies the essential spirit of the Islamic teachings. As the editorial in the *Muslim World* points out, it may refer to people, as well as to things in general. "The whole created universe then as the evidence of God's majesty and the whole community of mankind as the arena of His rule, these are the worlds", comments the editor. And, "There is nothing in creation to which the law of God does not relate"; "God, not the community, is the Lord."

In this verse the believer is taught to say, "All praise belongs to Allah", and not "I praise Allah". Man can praise God only relative to his knowledge and appreciation. The verse comprises also the praise which man does not know to be God's due. Man cannot completely comprehend the Infinite and hence cannot be able to praise his Lord fully. This verse of the Holy Quran signifies the Infiniteness of God in its very construction.

It also means that God *alone* has the right to bestow true praise. No other thing is entitled to give such praise owing to its limited knowledge. Interpreted objectively it would signify that true praise is due to God alone for, it is God Who provides everything and grants all powers and capacities. Therefore, when a person or thing is praised, it is really God to Whom the praise belongs, the person or thing being entitled only secondarily.

This verse conveys the meaning that Allah is free from all blemishes. He is the possessor of all perfect attributes. He alone is fully aware of the real nature of all things. And since God is the All-Knower, there cannot be any conflict between His word and work. That is why Islam exhorts us to study the laws of nature and to derive benefit from them. In fact it is essential in order to understand His revelation that we study His work.

Again, if God is Lord of all worlds His providence must not only be universal but must extend to both the physical and the spiritual worlds. Consequently no people must remain deprived of God's spiritual blessings. Every human being must be entitled to a share in the spiritual sustenance and nourishment provided by Him. If, therefore, any revelation is meant for a particular people, other peoples must have separate revelations to guide them. Or, if at a certain time, separate revelations are not sent for different peoples and only one revelation is sent, that revelation must claim to be universal, as is the case with Islam. How can the Almighty be called as "Lord of all the worlds", and entitled to "all praise" if both His physical and spiritual sustenance is not meant to be for all the people.

This verse also teaches us that since all the powers and faculties endowed to man are from God, so it is He Who is really deserving of all praise for any good that may be done by man. In fact, one man's good is linked up with, and dependent on, the good of all mankind. A true Muslim should, therefore, look not only to his own good but to the good of all. He should love his neighbor as he loves himself. One who does not do so fails to grasp the essential spirit of Islam.

It signifies that since man is created by Lord of all the worlds, he must be entitled to make unlimited progress. The word *Rabb* means one who brings to perfection by degrees. Man, in order to be His true creation, must continue the process of unending progress.

While this phrase gives the glad tidings to mankind that its sustenance, both material and spiritual, has been provided by God, the two attributes of God mentioned in the following verse clearly show that man will be judged through Allah's Graciousness and His Mercy. It also teaches that God is the source of unending favors. He is not bound to treat man solely on his merits. He possesses the power to forgive sins and treat His servants as He pleases. Being *Al-Rahman*, He can reward a person beyond his deserts.

This is why Islam believes that any idea of Atonement and Redemption can logically be only a blemish against the perfection of our Lord. If His Mercy encompasses every thing, surely He has the power to forgive the sins of His creation. Any dependency or need of being redeemed only through Christ's atonement seems to be a true lover of God to be a reflection against the fullness of God's Mercy and Love. Everyone is, therefore, to account before his Lord directly. Jesus, may Allah's peace be upon him, taught the same truth when he said, "And he that taketh not *his* cross, and follow after me, is not worthy of me." (Matt. X:38) Only by carrying his own cross, one could truly follow Jesus. The Muslim view stems not only from a belief in such Mercy and Love of God as to consider Him to be able to forgive without anybody's atonement but it also gives due respect and deference

to their eminent prophet, Jesus. The only means of receiving God's forgiveness for one is to repent with all his heart and all his soul. Prophet Isaiah spoke of the same truth in the following verses:

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land.

(*Isaiah I:16-19*)

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Editorial Notes:

Islam on State Functions

Speaking to the Hebrew Union College in New York, Dr. Ephraim A. Speiser, professor of Semitics at the University of Pennsylvania, is reported to have said that the ills of the Arab countries are but "surface symptoms of an organic weakness in Islamic society stemming from religious encroachment on state functions." The *New York World Telegram* (January 13, 1956) quotes him as holding that, "Social solutions designed for a small body of followers in the recesses of the Arabian peninsula in the seventh century could not be expected to satisfy the needs of a world community in the fifteenth century, let alone the twentieth."

One is surprised to see that such an eminent scholar as Dr. Speiser could so completely turn his mind from an objective understanding of Islam. If the mere fact that Islam's advent took place in the seventeenth century should make it outdated, same will be true

of all other faiths of the world. But, strangely enough Dr. Speiser picks up Islam alone for his censure. Could not it possibly be that the ills of the Western world and of Judo-Christian civilizations in the Middle Ages stem from the weaknesses of the religion if one would support the line of Dr. Speiser's thinking?

Where Dr. Speiser errs is the fact that he takes Islam as a man-made religion. The Muslims believe that this Divine guidance was provided for the mankind by the All-Knowing Creator who was fully aware of the needs of not only the people of the seventh century but also of all coming ages. The outlook of Islam, from the very beginning, was broad and universal. It denied from the outset to have come for any one particular country or any chosen people. It claimed to be not only universal in its scope but also for all the ages. It provided guidance for both the "small body of followers in the recesses of the Arabia peninsula" and for the world-community for all times.

It is ridiculous to allege that Islam teaches any encroachments on the state functions. It only lays down the essential and basic principles on which a healthy and dynamic state can be established and leaves the rest in the hands of the people providing complete flexibility to the governmental structure.

The truth is that the ills of the Muslim world stem not from Islam but from a lack of a better understanding and right practice of the teachings of Islam. Islam provides such guiding principles which, if rightly applied, can usher an era of lasting and abiding peace for the whole of mankind.

Fundamentalists for Polygamy

The *Time* magazine recently (January 23, 1956) revealed that while a few hundred Fundamentalists on Utah-Arizona border openly believe in multiple marriages as the law of God, "thousands of others throughout the West practice in secret." These are a branch of the Mormons who still adhere to the original belief in polygamy as announced by Joseph Smith, the Founder of Mormonism, in 1831. They

consider that the later announcement of Wooruff Wilson, fourth president of the Church of Jesus Christ, to refrain from any contracting marriages forbidden by the law of land is an apostacy since Mr. Wilson's manifesto was not a revelation of God.

An interesting phase of this problem, however, is the reason projected by some of the Fundamentalists justifying polygamy. As one of them told *Time*:

We believe as a people that polygamy is a divine institution. Without plural marriage, men cannot become God's. . . And it takes a real man to live it. It is not a matter of lust. To take plural wives, a man doubles, triples or quadruples his responsibilities. He has more problems to solve. He must create a home in which harmony and selflessness prevail. He must provide. And it takes a real saint of a woman. She must overcome human weakness. In the polygamous home, there can be no jealousy, no selfishness. The whole family must live for the family, not for individuals. The children are finer. They never acquire the pettiness of other children. They live in a home where all are true brothers and sisters and love and serve one another, as God intended it.

One wonders if a logical refutation would be offered by the other Christian denominations to the Fundamentalist point of view considering that the Biblical heritage records many of the prophets who believed in and practiced polygamy.

Conflict between Faith and Science

With the progress of scientific knowledge the West found itself confronted with a complex problem. Many of the newly discovered truths seemed to contradict what had generally been taught by the religious tradition. The natural result was a deep conflict between science and religion.

Only very recently more and more stress has been given to the fact that the true Word of God must essentially confirm the results of scientific discoveries. The reliance of faith on science for support is being felt increasingly. In fact, if the modern age may be compelled to accept things without a rational test merely as part of the faith, it may cause the type of re-action recently shown by Dr. Linus C. Pauling, famous nuclear physicist and Noble Prize winner. He asserted on the television program "Youth Wants to Know" that "I have great faith in man's intellect and I have felt that man should try to solve all problems by understanding and investigation . . . and should not take matters on faith."

This situation cannot arise if religion would take the position that faith and science are complementary to each other. Such is the teaching of Islam, at least, which continuously invites human reasoning toward an understanding of the spiritual truths.

Vision at the Vatican

A few months ago the Catholic world was stirred by the report of a vision experienced by Pope Pius. It was said that in this vision Jesus appeared to the Pope when in his prayers he came to the part which says, "In the hour of my death call me." This account reports, however, only the appearance at his bedside and does not mention if any verbal message was also received by him.

In our times when it is generally believed that God spoke to His chosen people only in the past, any such spiritual experience in which even a spiritual teacher appears to his followers must receive a respectful consideration. Islam teaches that God has manifested Himself since the creation of mankind and will continue to do so. Only then man can receive an absolute conviction and certainty regarding the existence of the Creator. Islam believes that although the door for such visions is open to all people, it is only those who believe in the Truth sent by Him and who live a pure and righteous life, as shown

to us by the Holy Prophet Muhammad, that God will bless them continuously with His speech. The Promised Messiah, Founder of the Ahmadiyya Movement, writes:

To say that though God spoke to generations of men in the past and made Himself known to them by His own clear voice, yet He does not speak now would be to assert something wholly untenable. The unchangeable God who spoke to His servants in the past speaks to them even now and blesses them with His Holy Word such of His servants as seek Him with all their heart and all their soul. The chosen ones of God even drink deep at the fountain of His revelation. No one dare set a seal upon the lips of God. His Grace even now flows in abundance and is bestowed upon men as it was bestowed of old. It is true that the revelation of a perfect law and rules of a perfect apostleship and prophecy have attained their perfection in the holy person of our lord and master, the Prophet Muhammad (may peace and blessings of God be upon him); but access to the sacred fountain in revelation is not barred.

The founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, claimed that in our times he had been given these blessings of God in abundance and many many a times he received the visions in which not only the prophets but also God appeared to him. Such experiences have also been shared by many members of the Ahmadiyya Movement and particularly by the present Head of the Movement, Hazrat Khalifatul Masih II. It has been his fortune that he has been divinely informed of many important events before their actual happening. Many of such revelations were published well in advance and were fulfilled at their time. It is only through such manifestation of the Almighty on His chosen ones that the world can continuously receive fresh and convincing proofs of His existence.

Civilization at the Cross Roads

The end of the Second World War in Europe and Asia ten years ago did not bring peace or establish security. In fact the very means through which the surrender of Japan was enforced has since filled the hearts of men with new fears and fresh anxieties. Nothing that has happened during the intervening period has served to allay these fears and to set these anxieties at rest. Developments during this period have only enhanced and intensified them.

The other day, a leading newspaper posed the question: "Will the atom prove to be a servant of man or his killer?" Perhaps the problem could be viewed in better perspective if the question asked were: "Will man prove himself master of the atom or perish as its victim?"

The choice lies with man, not with the atom. The atom is only an instrument: a servant. Will man employ it for the promotion of human welfare or for his own destruction?

What invests this problem with the gravest solemnity is, of course, its stupendous potentialities in either direction. Never before has man had placed at his disposal resources so vast, capable of being harnessed to such varied uses in so many fields of human endeavor.

Mankind stands at the threshold of a new era; it is witnessing the inauguration of a new epoch. Of all the manifold and almost limitless possibilities of progress, of beneficence, of the promotion of human welfare, of the alleviation of pain, in short, of the enrichment of life on earth, that are opening out before us we can to-day form but a vague concept. The prospect should, however, inspire us with hope and fill our hearts with eagerness to scale new heights, to penetrate fresh mysteries, to master new secrets, to harness an ever multiplying volume of forces and powers to the service of man. Our

A speech delivered by Sir Muhammad Zafrullah Khan, Judge of the International Court of Justice, before the Second National Conference on Spiritual Foundations, Washington, D. C., on October 24th, 1955.

dominant feeling should be of joy and jubilation. On the contrary, as I have said, it is one of fear and anxiety, amounting sometimes to terror. It is strange and bewildering that this should be so.

Every increase of knowledge, every accession of human capacity, is a widening of horizons, a broadening of the fields of endeavour and achievement. It is a Divine bounty; it is a mark of Divine approval of man's increasing exercise of the talents bestowed upon him by his Maker. It should foster human happiness; be a perpetual source of joy.

Then why is it that recent revolutionary advances in certain domains of science and technology have incited and augmented fear and anxiety and intensified a sense of doom, rather than stimulated an upsurge of happiness derived from a sense of achievement, an anticipation of much higher standards of human welfare?

Is it because the scientific revolution has outpaced man's slow advance in other domains? Is it because a rift has appeared between man's rapidly increasing capacity and power for good or ill, on the one hand, and his standards of good and evil and his capacity for fostering good and restraining evil, on the other? May it not be that the spectacle of this ever-widening rift and the contemplation of the awful catastrophe that must overtake mankind if this rift should become unbridgeable are the true causes of our fear and anxiety?

If this is so, should not our effort be directed towards searching for the means of integration between all aspects of human life, so that life should become a coordinated whole or unity, and cease to be at conflict with itself?

Human society, starting with the family, has progressed through the tribe to the nation and is now seeking to take on an international character. In the course of this process, various sections have had to contend with many difficulties. The struggle has left troublesome legacies, which are still awaiting settlement and adjustment. In many spheres even our most advanced thinking, however, still falls short of that which has been made imperative by the scientific revolution.

In most respects our thinking is still national or, at the most, continental. It is not yet truly international or global, though even that would not be adequate to the needs of to-day.

Our first need is that our thinking must transcend all intervening limitations and barriers and should embrace humanity and the universe, in its scope.

The atom bomb was exploded ten years ago; we now have the hydrogen bomb, are faced with the cobalt bomb and may soon be confronted with even more powerful and far reaching developments. We cannot hope to keep pace with, much less control and direct, "stratospheric", "fissionary" and "fusionary" forces, if I might be permitted so to designate them, with thinking at the pedestrian, bow and arrow, and gunpowder levels. We must train ourselves to think in terms of humanity and the universe.

But then I say humanity and the universe, I do not mean to confine myself to man and his life on this planet in all its dimensions. That again is a limitation which tends to distort our perspective. To prove adequate to our needs of to-day and to-morrow and to exhibit things and values in their true proportions, our perspective must acquire the widest, almost a limitless, sweep. In the speed of our movement, we have pierced the supersonic barrier; our moral and spiritual vision must also pierce the barriers set up by our present concepts of life and morality. We must learn to think, not only in terms of life and death, but also in terms of the hereafter. It is only then that our perspective will become correctly adjusted and we shall be able to devise and put into effect a true standard of values. If we do not begin to think in terms of eternity, our thinking will be out of measure and will continue unbalanced. We must, therefore, adjust our thinking to new dimensions, namely, Humanity, Universe and Eternity.

I am a Muslim. My thinking is stimulated, nourished and sustained by the eternal verities taught by Islam. I would beg you, therefore, to bear with me while I proceed to illustrate what I have just

said, from the source that I have indicated, namely the Quran, the scripture of Islam. I venture to think that you will find little in what I may submit with which you may be disposed to find fault. Indeed, you will recognize that this guidance proceeds from the Source that we are all happy to share and bear witness to. The Quran opens with the brief verse:

The perfect worthiness of all true praise belongs to God, Who nourishes, sustains and stage by stage leads towards perfection all the universes.

Thus, at the very outset, our thinking is lifted to the level of the universe and its stage by stage evolution towards perfection, or, in other words, towards greater and greater beneficence. It is worthy of note that the plural and not the singular has been employed in respect of the universe. There are universes beyond universes: they are all evolving towards ever increasing beneficence.

We are further reminded that all this beneficence is for the service and benefit of man.

God has subjected to your service whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In this surely are Signs for a people who reflect.¹

To discover these Signs and to derive full benefit from them, it is necessary to reflect upon the phenomena to which attention has been drawn. Here is thus a direct exhortation to lift our thinking to the level of the universe for the benefit of the whole of mankind. There are many other verses in the Quran which reinforce the same idea of the subordination of all that is in the universe to the service of man and the exhortation to ponder, to reflect and to reason. For instance:

He grants wisdom to whom He pleases, and whoever is granted wisdom is indeed granted abundant good; and none would be reminded save those endowed with understanding.²

¹ *The Holy Quran*, 45:14.

² *The Holy Quran*, 2:270.

The principles of "fission" and "fusion" are but forward steps towards the enrichment and fulfilment of human life and should not be a source of fear or anxiety. They are, as I have said, gifts and bounties; an accession of power and strength. It is their use or abuse which would convert them into instruments of good or evil.

The question remains, what is it that will serve to safeguard humanity against their abuse and against the abuse of further accessions of power and strength? We must recognize that the march of knowledge and the advance of science will not be reversed or checked. Nor must we seek to reverse, check or slow them down. Any such attempt would in any case prove futile and would, moreover, be evidence that we are seeking to reverse our destiny.

Those of us who believe that God is truly the Creator of the Universe and not merely a so-called First Cause, must perforce believe that the universe, and so also man, have been created with a purpose and that we must constantly advance towards the fulfilment of that purpose.

The Quran says:

God is the Creator of all things and He is Guardian over them all: His are the keys of the heavens and the earth: Those who reject the Signs of God, they are the losers.³

We have not created the heaven and the earth and all that is between the two in sport. Had We wished to find a pastime, We would surely have found it in what is with Us, if at all We had been so inclined.⁴

We have not created the heaven and earth and all that is between them in vain. This is the view of those who reject Us. Woe then to those who reject Us, because of the Fire.⁵

God has created the heaven and the earth with truth and that every soul may be requited with that which it earns; and they shall not be wronged.⁶

³ *The Holy Quran*, 39:63-64.

⁴ *The Holy Quran*, 21:17-18.

⁵ *The Holy Quran*, 38:28.

⁶ *The Holy Quran*, 45:23.

Did you then think that We had created you without purpose and that you would not be brought back to Us?⁷

God is the Creator of the universe, the universe is under His control. He has created the universe and man with a purpose. We must all return to Him and are accountable to Him. This consciousness must inspire, direct and guide us all the time. The purpose of man's creation is that he should become a manifestation of God's attributes, in other words, the image of God.⁸

All the ills from which we suffer to-day are a consequence of our neglect of this purpose and our apathy in its pursuit. In fact, most of us are prone to substitute the means which have been provided for the attainment of this purpose for the purpose itself. We occupy ourselves with the diligent pursuit of the means as ends in themselves: they become the idols that we worship. Thus we constantly defeat the true purpose of our existence and by creating multiple barriers between ourselves and God, we finally shut ourselves off from Him.

Our deepest concern should be to put ourselves in accord with God, our Creator, the true source of all beneficence. How to do it is no great mystery. The Quran puts it in very simple language:—

When My servants ask thee about Me, say: 'I am near,
I answer the prayer of the suppliant when he prays to Me'.
So they should hearken to Me and believe in Me, that they
may follow the right way.⁹

Once we have established our relationship with God and are in accord with Him, it would become easy to think in terms of humanity. It is only *through* God that we can adjust our relationship with our fellow beings of all races, colors, creeds and classes. Any other approach is bound to be partial and must fall short in some respect or

⁷ *The Holy Quran*, 23:116.

⁸ *The Holy Quran*, 51:57.

⁹ *The Holy Quran*, 2:187.

the other. The realization that every human being is God's creature, servant, ambassador, with a spark of divinity in him or her, alone will enable each of us, not only to exercise tolerance and patience, to cultivate sympathy and understanding, but also to respect the *personality* of every other and thus to promote the dignity and worth of the human person. We must recognize the simple fact that each one of us is related to every other and indeed to the whole universe only through his or her *own* personality. The universe has a meaning for each one of us only through his or her own individual personality. Outside of our own personality it has no meaning for us. While we are conscious of this fact *vis-a-vis* ourselves, are we equally conscious of it in respect of every other human being? This lies at the root of the whole concept of the brotherhood of man, of which we hear so much these days and of which we still see so little in practice across the social, religious, racial and color divisions. We must respect, revere, reverence the personality of every other human being to make brotherhood a reality. This can come about only by the realization of our common relationship to each other through our common allegiance to God and our holding fast to that allegiance.

Hold fast, all together, by the rope of God and be not divided; and remember the favour of God, which He bestowed upon you when you were enemies and He united your hearts in love, so that thereby through His grace you became as brothers. You were on the brink of a pit of fire and He saved you from it. Thus does God explain to you His Signs that you may be guided.¹⁰

Yet in our relationship with our fellow beings, as in all other relationships, we must have some standard of worth and value. If it is not to be family, rank, wealth, office, race, color, etc., what then shall it be? Here is the standard.

Oh mankind, We have created you from male and female and have made you into tribes and nations for greater

¹⁰ *The Holy Quran*, 3:104.

facility of intercourse. Verily, the most honorable among you, in the Sight of God, is he who is the most righteous among you. Surely God is All-Knowing, All-Aware.¹¹

If the purity and righteousness of a person's life become the sole criteria of honor among mankind, as we are taught they are in the sight of God, we shall very soon achieve a much needed moral and spiritual revolution in society and in its outlook. All other standards would then adjust themselves in subordination to this. For, again, it is obvious and at various places the Quran recognizes, that all factors in human life have their uses and their value and that they can all serve a beneficent purpose if they are properly regulated and adjusted. Islam is a faith that insists upon the acceptance of life on a positive and constructive basis and disapproves and even condemns the rejection, negation, or stultification of life. It seeks to inculcate a consciousness of the capacity and dignity of life and a recognition of the far-reaching consequences of human action and human thought. We are admonished:

Oh ye who believe, fear God and let every soul look to what it sends forth for the morrow. Fear God: Verily God is well aware of what you do. Be not like those who forgot God and whom He has consequently caused to forget their own souls.¹²

It is disregard of the morrow that has falsified our standards of values.

They say, 'There is nothing but this our present life; we live here and we die, Time alone destroys us. They have no knowledge concerning it, they do but conjecture . . . Say, 'It is God who gives you life, then causes you to die; then He will gather you together unto the Day of Resurrection about which there is no doubt. But most men know not'. To God belongs the kingdom of the heavens and the earth

¹¹ *The Holy Quran*, 49:14.

¹² *The Holy Quran*, 59:19-20.

and when the Hour shall come, on that day those who follow falsehood will be the losers.¹³

The Quran is as insistent upon belief in the life after death as it is upon belief in the Existence and Unity of God. It warns that without this belief, human life would not be in balance. It is only through achieving this "balance", neither transgressing nor falling short of the measure set up by God, that life on earth can become beneficent.

Verily, We sent Our Messengers with Manifest Signs and sent down with them the Book and the Balance that men should conduct themselves with equity.¹⁴

The heaven He has raised high and set up a measure, so that you keep the balance with equity and neither transgress nor fall short of the measure.¹⁵

It is only a life which is in "balance" in the perspective of to-day and of to-morrow, that is to say, a perspective that embraces both the foreground of the here and the background of the hereafter, in accordance with the measure set up by God, neither transgressing nor falling short of it, that can be truly beneficent. It is only men who lead such lives who will always stand with truth and justice and conduct themselves with equity. In their hands and under their control, all powers and all forces "stratospheric", "fissionary", "fusionary" and still others that may be developed will only be instruments of beneficence, that will be employed for fostering human welfare to the greater glory and praise of God.

It may be asked, is this not merely a counsel of perfection. It certainly is a counsel of perfection; nothing less would be adequate. But it is not merely a counsel in the sense of being only academic speculation. What has been said here by way of introduction and illustration and that which is expounded in the Quran in greater detail as the way of the beneficent life in all spheres, spiritual, moral, physical, is all eminently practicable and can easily be put into effect.

(To be Continued)

¹³ *The Holy Quran*, 45:25-28.

¹⁴ *The Holy Quran*, 57:26.

¹⁵ *The Holy Quran*, 55:8-10.

A Christian Scholar Looks at Ahmadiyyat and Communism

... An approach can be made to understanding the Ahmadiyya Movement in observing its response to two important "opposition" groups, Islamic orthodoxy and Communism. The character of the opposition from these two sources differ widely, of course. Islamic orthodoxy is represented by many individuals and groups scattered through all levels of Pakistan society. Normally it is amorphous and unorganized, but on occasion it can be rallied around certain issues.

... Communist opposition, on the other hand, is still very largely theoretical, consisting of a "war of ideas." The Communist Party of Pakistan, before its banning in July, 1954, was not much in evidence, and certainly was not in a position to threaten the Ahmadis with persecution and suppression, as did Islamic orthodoxy, even if it had so desired. Despite this apparent organizational weakness of the Party, Communist theory, with its own analysis of current political and social problems, is very much in circulation among the educated. If the Movement takes seriously its own stated intention of becoming dominant in the world within fifty to one hundred years, the first step would be to get a world hearing, and in order to do this it must take into serious account Communist ideology.

In any discussion of the impact of Communism on Islamic countries and its chances for success the point is always made that Islam presupposes a firm belief in God while Communism is atheistic. A strengthening of Islam and belief in God is often considered to be, in itself, the most effective way of dealing with the problem. Without denying the truth in this point of view, it must be admitted that Muslim countries are still vulnerable to the infiltration of Communist ideas, and the kind of religious revival among the literate and the

educated necessary for providing an effective barrier against this infiltration does not seem to be occurring in Pakistan. Present educational patterns do little to stimulate a genuine interest in religious matters. Instead, scientific materialism, as an intellectual orientation, is gaining ascendancy. Local college science departments are crowded with the best students. With the world of nature at their finger tips and the scientific method as the newly found tool for understanding this world, these students are being weaned away from the traditional Islamic outlook. The cumulative effect is bound to be destructive of inherited religious patterns, while leaving the coming generation receptive to political, social, and economic ideas which claim to be scientific.

A strong appeal which revolutionary Communism has for Asian Muslims is one which is rooted in the fact that many Asian countries are currently going through an idealistic phase of rebuilding their own national life, which is also, to a greater or lesser degree, revolutionary. This idealism expresses itself as a desire to bring into existence a society, based on ethical principles, in which all basic needs will be met, justice and brotherhood prevail, and the arts flourish. Something of this nature is the content of the concept of the Islamic state, an ideal which motivates many Muslims to place their hopes in a temporal solution of the problems of social existence in a way similar to the functioning of the Kingdom of God ideal among many Christians. It reflects a basic optimism concerning the outcome of history, which optimism is shared, obviously by the Communists. How long any particular people can continue to see this desire for a better society frustrated is problematical. The seemingly ubiquitous failing of those groups and individuals, who publicly profess an orthodox faith, in using religion as a means for gaining their own personal political ends must certainly generate doubt in the thinking of many as to the suitability of the religious approach. In some, this reaction against religion approaches revulsion. Meanwhile, the Pakistani does not have to look beyond the frontiers of his own continent to see other nations adhering to another ideology which has proved itself effective enough to transform age old cultures which contained abuses, weaknesses, and 20th-

century anachronisms as disturbing as those which he sees around himself.

Ahmidis are aware of the fact that Communism constitutes a secular movement capable of taking vast Islamic areas under its control, and in areas where this has happened, threatening the existence of Islam, itself. They rightly interpret the task of meeting this threat as one of establishing in the Islamic world a sound social order. Thus, Islam rightly interpreted involves the proper order of society. As the forerunner of a reformed Islam, the Movement should be made to conform in its social dimension as closely as possible to the ideal Islamic standard, so as to provide a living example of corporate social life on its highest level. Naturally, Rabwah, as the headquarters of the Movement, is looked upon as the community which should provide this example. As a manifestation of the Ahmadi social ideal it occupies a position of crucial importance in answering, or failing to answer, the charges levelled against the religious orientation of life.

The authoritative Ahmadi refutation of Communism was made by Mirza Bashir-ud-Din in a speech delivered before the 1942 annual meeting at Qadian. A somewhat abridged English translation was issued later as a booklet. In it the *khalifah* also treated other rival social and economic systems.

From the Ahmadi point of view the basic problem facing the world is the fact of a social and economic inequality that has been increasing with the passing years. "Differences in wealth and worldly possession have existed as far back as anyone can see, but the contrast was never so great as it is today." The desire for obtaining economic justice is the key to a proper understanding of the development of political movements in Europe and Asia during the past two centuries, and it is in seeking a solution to the problem of inequality that these movements, as well as the religions of the world, can be evaluated. Accordingly, democracy arose when people began to realize ". . . that the remedy lay not in the hands of individuals but in the hands of the State," and that the various classes should be represented at the center

so that their needs could be made known to it. Later, when the workers began the struggle for securing their rights, in contrast to those of the landed, commercial, and industrial interests, the governmental program which ensued became known as socialism. In the middle of the 19th century this movement among the workers ". . . received a great impetus and took on an entirely fresh orientation from the doctrines propounded by Karl Marx. This man was a German, Jew by race and Christian by faith." Marx taught that it was futile to rely on reform and that violent revolution was the only method the workers could employ to secure their rights. Moreover, the workers had been depressed for so long it would be foolish to expect them to know what would actually be in their own interest. For this reason, a dictatorship of those who understand these facts would be necessary at the beginning.

Of the systems mentioned, only socialism and Bolshevism offer economic solutions to the problem of inequality and these, along with National Socialism, are the three secular rivals of Islam in this field.

Ahmadi objections to Bolshevism are six in number. Firstly, it forbids individual effort. This is against human nature, because men are so made that they will work to the utmost of their ability only when personal benefit will result. The long range effect of such a prohibition will be that the general level of achievement will be curtailed drastically. The reason is biological. "Experience shows that intellectual qualities and acquirements are transmitted through heredity. That is why eminence in many arts and sciences is known to be inherent in certain families, tribes, races, or nations." A generation under Bolshevism which has not achieved a high level of intellectual performance will give birth to a generation which is not able to achieve it. The result will be ". . . the progressive deterioration of intellectual capacity." The second objection is that it uses violence to promote its ends, which turns those whom it opposes irreconcilably against Bolshevism. Thirdly, by opposing religion it has insured that those who are truly attached to religion will never support it. Fourthly, the Bolsheviks have initiated a dictatorship which will tend to perpetuate

itself. Fifthly, by shutting themselves off from the rest of the world they have deprived themselves of the benefits of the progress made by the non-Communists. Finally, the movement stimulates struggle between the classes, rather than eliminating class strife and promoting peaceful relations.

... (Ahmadias believe) that Islam teaches that everything Providence has created is for the benefit of all mankind: "Whatever there is on earth has been created for all of you" (Surah II. 29). Thus, Islam prescribes that "... 20% of all mineral wealth that may be exploited must be paid to the State to be utilized for the benefit of the community at large." It also prohibits any one people from exploiting another people, or assuming political dominion over another people. The colonial problem can only be solved on Islamic principles.

The crying need of the world is a more equitable distribution of wealth, and Islam has also provided for this in an admirable fashion. To prevent the accumulation of wealth in the hands of only a few families, there is compulsory distribution of wealth among a large number of heirs, among whom are parents, widows, sons, and daughters. Furthermore, there are injunctions against the hoarding of money. It must be kept in circulation constantly where it brings beneficial effects to a large number of people. Persons with established connections are prevented from accumulating vast sums because of the prohibition against lending money on interest. Finally, those who remain poor in an Islamic economy are provided for by *zakat*, a 2½% levy on the average upon all wealth in the possession of an assessee for one year. This tax is levied upon accumulations, also, and may amount to "... as much as 50% of the income or profits." The effect of this tax is to discourage people from accumulating money.

How does Bolshevism fall short of this Islamic ideal? The answer is clear when one considers that "... the object of an ideal economic and social system should be to bring about conditions of peace and justice

and to promote the spirit of progress." The violent methods of the Bolsheviks frustrate the achievement of this ideal. Also, "Bolshevism ignores the fact that intellectual capacity is as much an asset as property and wealth." ". . . The reason why intellect is not regarded as a valuable asset by the Bolsheviks is that they are unable to subject it to equal distribution and to deal with it as tangible property."

In contrast to this, Islam secures by "gentle persuasion" the application of all manner of intellectual talent to the service of mankind. And in spite of high-sounding principles, Bolshevism has not succeeded in achieving social and economic equality. Its violent methods give rise to resentments which lead to rebellion. "As against this, the Islamic system, being perfectly voluntary and natural, never leads to rebellion though people may often fall short of its teaching in practice."

The problem of extravagance and indulgence is dealt with in Islam by prohibition of such things, rather than by holding out the promise to all of an income high enough to enable them to afford such luxuries. Individual effort is provided for the rich in their giving to the poor. And in addition to the compulsory taxes, there are voluntary contributions which should be made to the poverty stricken classes. "And spend in the way of Allah and do not expose yourself to destruction with your own hands, and do good to others, surely Allah loves doers of good." (Surah II. 195). In this verse Muslims are instructed to spend their surplus wealth on the poor, lest the poor rise up in resentment and take it all away from them.

* * * *

Guard yourselves from six things, and I am your security for Paradise. When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action, and withhold your hand from striking, from taking that which is unlawful and bad.

(The Holy Prophet)

Current Topics:

The Muslims in the Soviet Union

Russian Communists do not seem to have achieved much success in integrating Muslim lands of Central Asia into the Soviet Union.

It is difficult and it would be premature to draw a conclusion from this brief glance at the Muslim policy of the Soviets, for, as V. Monteil justly remarks, "nothing is settled as yet from any standpoint: the social and economic upheaval, the emancipation of women, the relationship between Communism and Islam, the 'directed' nationalism and the cultural relations and deviations".

For the moment the Soviet Union remains faced with the *colonial* problem which is as a whole not very different from the one faced by no matter what country which has been dubbed "imperialist". Formerly it tried to settle this question by new methods which were certainly original: it has had to try to destroy religion and in this it has partially succeeded; it has successfully isolated the Muslims from contact with foreign countries; it has even tried to weaken their national culture and to "regiment" the national sentiments of foreign nations, but it has undoubtedly failed in this last-mentioned effort. For the past two years there has been a change in tactics: the Moscow Government has resorted to the old Tsarist methods: it "Russianizes" history, culture and even the languages of the "natives", and this process of "Russianization" takes place in a climate of perpetual agitation and uncertainty which it is powerless to master. In the very midst of the new local Communist intelligentsia, the emergence of which, we repeat, is the work of the Soviet régime, new forms of "nationalist" deviation are surging up incessantly and one cannot discover for certain if they are the result of a reaction against the "great Russian" centralism of Moscow or the product of a defense mechanism against the separatism of the "nationals".

Certainly this separatism does not go very far as at present. It is only expressed by the enlightened circles: the university set, the State employees, officials, the cadres of the Communist Party, and

there is no reason to believe that there is a "nationalist" resistance of the masses; but one knows—and the examples of certain "colonial" countries are there to prove it—the considerable danger emanating from ideas put up by the "intellectual" circles. The Soviet leaders seem to have understood this, and hence their appeals to "Bolshevik vigilance" against the "enemies of the people" and the continual purges which have accompanied these appeals.

Thus one can understand why the Moscow Government so jealously protects its Muslims from all contact with Darul-Islam and why the iron curtain is reinforced around its Muslim Republics. Western observers often have a tendency to believe that the nationality policy of the Soviets has achieved complete success and that for the moment Central Asia is the jumping-off point for an ideological conquest of the world of Islam. In reality, the integration of the Muslim lands into the Soviet Union is far from achieved, and they constitute, in spite of partial successes, a weak link in the Soviet system.

A. Bennigson in *The Islamic Review*, July 1955.

The Changing Middle East

The one basic factor which has endowed the Middle East with an over-all cultural identity is the religion of Islam. Since the seventh century of the Christian calendar, the great majority of the inhabitants of this region have professed this religion, which has not only regulated their spiritual life but has also conditioned their social, economic and political development. Today, when there is a cultural awakening, it is natural that the revival of Islamic ideology should be foremost in the minds of the people. The past century has seen many reformist movements throughout the Middle East, all of them aimed at revitalizing the teachings of Islam, because it is widely believed that one reason for the stagnation of the Islamic peoples is that they ceased to cultivate the true values of their faith. While there is unanimity as to the necessity of an Islamic revival, there is a wide divergence of opinion as to how it should be achieved. The modernists wish to interpret Islam in the light of the scientific age, and indeed, there has been a spate of publications all over the Muslim world to prove that modern learning and institutions were all to be found in embryo in the

teachings of Islam. The movement to fuse modern "western" culture with Islam is opposed by the orthodox savants in most countries who believe that the salvation of the Muslim world lies in returning not only to the principles but also the practices of the "golden age" of Islam.

Despite this conflict of ideas, the drive for a renaissance of Islam is a great force which is playing a part in the emergence of the new Middle East. The establishment of Pakistan with its fundamental emphasis on the Islamic values in life is an outstanding instance of this movement. Elsewhere, indications of this zeal in varying forms have been evident also. The movement for the revival of Islamic ideals has taken various forms in the Arab world, and while its political expressions have been marked by extreme orthodoxy in many cases, its very persistence and strength shows the strength of the popular urge to revitalize Islam. I could mention other manifestations of the same urge which have come into the news due to their political repercussions, such as in Iran; but the more important developments in this regard are the vastly increased activities of religious organizations in the various countries. Their impact is not spectacular but they are slowly but surely making headway in securing adherence to the basic precepts of Islam and in establishing in the minds of the masses a clear distinction between the Islamic and non-Islamic life. This does not mean that theocracy is on the way, but it indicates that the Muslim countries are working towards their own equation in which Islam is figuring prominently. Other factors in the equation, and all of them perfectly compatible with Islam, are the movements towards the achievement of economic and social justice and the attainment of responsible, democratic government.

Another factor which makes for cultural unity in the region is the fact that the Arabic language is spoken in many of these countries and where it is not the spoken language, it has a position of great prestige on account of its being the language of the Holy Qur'an and other sacred literature.

BOOK REVIEWS

North African Powder Keg. Edmund Stevens. New York. 1955. Coward-McCann, Inc. 273 Pages. Price \$3.75.

Many nations comprising of hundreds of millions of people have seen the dawn of an era of independence in the wake of the second world war. In a way the last war marked the end of a long period of colonialism. India, Pakistan, Ceylon, Burma, Indonesia and several other countries have joined the family of free nations on equal footing and have been making valuable contributions to the welfare and progress of mankind. The British were the first one to recognize the trends of these times and to relinquish their rule over many parts of their great empire. The Dutch followed suit in Indonesia. But, such has not been the case with France. She is stubbornly persisting to cling to her colonies in North Africa and Indo-china.

The results are tragic and disasterous. Twenty million people in North Africa, our brothers, have been seething under the cruel and inhuman hold of the French and impatiently yearning for the day of their freedom.

Mr. Stevens feels that if the French refuse to grant the people of North Africa their home rule, the situation will worsen and Communism will have a fertile ground in spite of the fact that the Muslims have no inherent love for this ideology. He, as an ace foreign correspondent of the *Christian Science Monitor*, has arrived at these conclusions after an extensive tour of these lands and after making an on the spot investigation. Starting from Casablanca in 1952, he travelled through Morocco, Algeria, Tunisia and Libya. Reading his interesting observations, one gets a vivid description of the way in which the French have tried to suppress all expressions of the wishes of the North African people for home rule. Ordinarily one reads stories of terror and violence spread by the Nationalists. Many a times the Western press tends to censure them for resorting to force for the achievement of their birth-right. Little is said, however, of the wide-spread murder and destruction systematically practiced by the colonists, the French living in North Africa.

The situation is particularly distressing in Algeria. There, the French claim to have given the natives equal citizenship like what is supposed to be enjoyed by the French themselves on the mainland. The author explodes this myth by giving factual information. While a European colonial farmer in Algeria has an income far above the average of his counterpart in France, the native Algerian farm laborer earns less than a third of what a French laborer receives for equivalent work. Only one civil servant in a hundred is

a Muslim although the Muslims outnumber the Europeans nine to one. In the author's opinion it is only a sordid second-class citizenship which the Algerians have been accorded.

The consequences of this policy can be far more disastrous in Algeria than some of the other parts of North Africa. Here, the nationalist movement has been growing rapidly. Mr. Stevens feels that if nothing is done in the near future the final rupture between the Arabs and the Frenchmen may become inevitable. He offers Tunisia as a fine example of what can be achieved by a timely and wise decision. Tunisia is on its way to better future now and "Nowhere in the Middle East are there brighter prospects for understanding and cooperation between the West and the Arab-Muslim world" than in Libya, in the opinion of the author. He warns that complacency on the part of the West, particularly America, will alienate the whole Muslim world. He reminds us that our stake in this region, strategic as well as economic is far too great. We can ill afford this time to sit on our hands while the French repeat the mistakes they made in Indochina.

Since the publication of this book the events have been taking a healthy and hopeful turn in Morocco. Let us hope that this process will be repeated and expedited in Algeria also.

Law in the Middle East. (Vol. I: Origin and Development of Islamic Law).

Edited by Majid Khadduri and Herbert J. Liebesny. Washington, D. C. 1955. The Middle East Institute. 395 pages. Price \$7.50.

Religion has been one of the greatest forces in the process of formulation of the law of nations. Even if the West may vehemently advocate the idea of the separation of church and state and even if it may regard the legal system as mainly a secular concern, the fact remains that religious thought has been making a great contribution in the formulation of the law all through the course of history. In spite of that the law has always been identified as a temporal affair. Most religions do not even claim to give any guidance in matters other than what may be strictly called spiritual or moral aspects.

Islam, on the contrary, claims to give a complete guidance which comprehends all fields of human life, spiritual, moral, social, economic and political. While this guidance is far more detailed in spiritual, moral and social aspects, it has laid down some definite principles on which the economic and political patterns of a society can be shaped with due consideration to other factors such as local customs, general intellectual standard of a people and the nature of their contacts with their neighbors. Unfortunately there has been a trend in the Muslim jurists to make this law rigid and to draw some rather inflexible details from the general principles laid down by the Islamic teachings. Naturally

this trend has made Islam sometimes the target of criticism and the law presented as such to be unworkable. It has been contended that the *Sharia* leaves little room for additional legislation, none for criticism or dissent. The truth of the matter is that representation and consultation is really the essence of Islamic conception of a state. Islam makes it obligatory upon those in whom executive authority is vested that they must seek the advice of the representatives of the people on all important matters.

This, perhaps, is the greatest mistake which a student of the Islamic law can easily commit. He may take far too many statements made by the Muslim jurists as the permanent Islamic laws effective under any conditions and at any period. One has to be extremely cautious in studying any material on this subject. He should be careful to notice whether anything attributed to as Islamic law is from the original teachings or just inference by the Muslim jurists so often projected as an answer to the particular needs of their times.

In spite of this dangerous trend of making Islamic law rigid and inflexible, it is remarkable that this law has worked so successfully for many a century. As Justice Jackson explains in the Foreword of this volume, this system has an amazing record of accomplishment. "Such was the cohesive and animating power of Muhammadanism," says Justice Jackson, "that within a century of the Prophet's death his tribal people, who had no real organized state or standing army or common political ambitions, had overrun the African shores of the Mediterranean, had conquered Spain and had threatened France."

Today there is all the more need to understand what contribution Islam has to make to our troubled world. It is heartening to know that such scholars as Justice Jackson realize that in the Islamic world the West can find some of its "most bold and uncompromising allies in resisting the drive for world supremacy by those whose Prophet is Marx." The present volume contains many valuable articles by such scholars of Islam as H. A. R. Gibb, Joseph Schacht, Herbert Liebesny and Majid Khadduri. These contributions include discussions on the constitutional organization of Islam, nature and sources of the *Sharia*, Family law, the laws of *Waqf* and the penal law.

If the present volume can invoke sufficient interest in the students of Islamic law to turn to the Holy Quran and other original sources for an understanding of the basis on which Islamic law can be shaped in different periods and under different circumstances rather than take it as a rigid, unworkable code, it will be a tremendous contribution by itself.

Crescent and Green: A Miscellany of Writings on Pakistan. London. 1955.

Cassell and Company. 170 pages. Price 10 shillings.

Pakistan is a state new only in the sense that it is a new name for one of the successors of the British Indian Empire. Culturally its history goes

back to several thousands years. West Pakistan, in particular, was the center of the prehistoric civilization of Mohenjo Daro which is considered to be the contemporary of Sumerians and ancient Egyptians in its antiquity. It remained to be the seat of Buddhism for many decades. Alexander's invasion also left significant Greek influence on the art and civilization of this region.

However, Islam has taken the most important part in moulding the pattern of Pakistan's society and civilization. When it gained its first footing in India, Islam had to face a society which believed in and practiced caste system as an essential part of its religious doctrines. Islam, with its ideology of the equality of man, naturally encountered a social strife which has since continued to express itself one way or the other all through its history in the subcontinent of India. As Toynbee puts it very appropriately, Pakistan is a characteristic sample of the contemporary world because it is the child of encounter and strife, and the rest of the world has been moulded by the same forces. He believes that Pakistan is a child of the strife that has arisen from the impact of Islam upon Hinduism.

Toynbee points out that although a common adherence to Islam is manifestly a force that binds a majority of the people of Pakistan together yet by the same token it would be a calamity if Pakistan were ever to become a Muslim State in an exclusive and intolerant way, for then Islam might become a far more disruptive force than the racial and linguistic differences which Islam at present overrides.

Here is a timely warning to Pakistan at a time when this young and promising nation is still struggling with the formulation of its basic pattern. Of course, the great debate must continue with all the due freedom in order to weigh the advantages or disadvantages of one form over the other. The danger, however, is there that a so called Islamic State, imposed upon the minorities in an intolerant way might prove disastrous. The people of Pakistan would do much better if they can practice Islam and then let the society itself take care of building itself in an Islamic way.

Pakistan, therefore, offers an interesting study. This book, in particular, opens for the reader the Pakistan of Mohenjo Daro and Harrapa civilization in the third millennium B.C. Then it gives a few glimpses of the Mogul period until we come to the times of Iqbal, the great poet of Pakistan. This is a collection of sixteen essays mainly on the culture and art of Pakistan. Included among the writers are the world famous historian, Arnold Toynbee, and such prominent archeologists as Sir Mortimer Wheeler.

Crescent and Green will make a fine reading for one who may be interested in studying the culture and heritage of Pakistan.

The Life of Muhammad: A Translation of Ishaq's Sirat. Translation, Introduction and Notes by A. Guillaume. New York. 1955. Oxford University Press. 816 pages. Price \$10.00.

The place of the early books on *Sirat*, the life of the Holy Prophet, in Islamic literature is second only to the standard books of *Hadith*, the Traditions. Sometimes these works also included accounts of the early history of Islam and the wars which the Muslims were forced to fight. Notable among them are books like *Kitab al-Maghazi* by Al-Zuhri, *Al-Maghazi* by Musa bin Uqbah, *Kitab al-Maghazi* by Waqidi, *Tarikh al-Umam wal Muluk* by Ibn Jarir and *Shamil al-Tirmidhi* by Imam Tirmidhi.

Out of these Imam Zuhri's work on *Maghazi* is probably the earliest. He belonged to the period of *Tabi'in*, the generation next to the Companions of the Holy Prophet. So, he had the first hand opportunity to hear the account from the very lips of the Companions. Unfortunately his work has mostly perished although references are found in many works and traditions reported by him and recorded in the books of *Hadith*.

One of the most prominent pupils of Imam Zuhri was Muhammad bin Ishaq, a native of Medina, who came to be known as the most important authority on the biography of the Holy Prophet for his most outstanding work the *Sirat Rasul Allah*. This work has been regarded as the source book on the life of the Prophet Muhammad and on the early Muslim wars. Later historians have found it inevitable to draw upon him in order to write about any aspect of the history of that period. Some critics have called him a historian by temperament but none has denied that he compiled more material on the biography than any other author of those times. In fact as Professor Guillaume quite aptly describes it, "No book known to the Arabs or to us can compare in comprehensiveness, arrangement, or systematic treatment, with Ibn Ishaq's work."

Unfortunately Ishaq's *Sirat*'s original text has been lost. But most of his writings were reproduced by one of his pupils, Ibn Hisham, in his own work on the biography of the Holy Prophet. Ibn Hisham originally belonged to Basra but later migrated to Egypt. His reliability has been commonly accepted. His work can be described as the best known and the most popular. But even for his very comprehensive work, great credit must go to Ibn Ishaq.

Professor Guillaume has done an outstanding service to the scholars of Islam by making available an English translation of this excellent work. His introduction and foot notes to the text are of immense value to a student of the *Sirat*. Professor Guillaume has endeavored to follow the text as closely as possible without sacrificing English idiom. There have been some German translations done in the last century but this work will certainly make its own outstanding contribution to the field of *Sirat*.

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اَنَّ الَّذِينَ عَنْدَنَا لَهُمُ الْاَسْلَامُ

